

(organized notes from, 'Standing Strong The Tribal Nations of Western Oregon' Documentary, David Lewis, NDNHistory.com, Daehnke, Chinook Resilience, and Wilkinson, Blood Struggle and Wikipedia)

1452, Pope Nicholas V Declares war against all non-christian and Authorized to take possession

1537, Pope Paul the 3rd, Proclaimed Indians to be human with rights to own property
The Countries Manifest destiny to

1777, Northwest Ordinance that formed the Northwest territory stated, *"The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken without their consent; and, in their property, rights, and liberty, they shall never be invaded or disturbed"*

Soon after the constitution recognized tribes as sovereign nations
As history shows, this intention was not followed

1792, May, The first non-native vessel enters the mouth of the Columbia
Robert Gray an American sea captain, entered the mouth of the Columbia,

1804-1806, Lewis and Clark documented a rich thriving Native American Culture, the Native people interacted frequently during the trip, trading goods services and providing assistance and knowledge of hunting, gathering, fishing, medicinal herbs, and survival skills. The Expedition built Fort Clatsop, named after the tribe of the same area.

1828, Jedediah Smith insulted and provoked the local Tribesman, 15 of his 19 men were killed.

Illegal for a long time to be off-reservation unless married to a white person - 36:40
[Standing Strong]

1850 The Donation Land Claims Act; Encouraged ore newcomers to arrive, Treaties were signed between the US Government and Indian tribes, the constitution guarantees that treaties become the law of the land. Many were relocated to reservations, others went into seclusion

1851, Of the treaties negotiated in 1851, non were ratified by Congress.

1853, Superintendent Palmer sent to renegotiate. Afterward Rogue River and Chasta tribes relocated to table rock, Medford Oregon. They were marched to the Grand Ronde agency, 8 people died and 8 children were born.

1855, Siletz reservation established on 1.1 million acres central oregon coast

1853, September 19, Creation of the Cow Creek Umpqua Reservation which was likely occupied soon after their treaty negotiated.

this was common for tribes to remove to their designated reservation ahead of the final ratification. Ratified **April 12, 1854**, which then made finding available.

1855, October and November, Indian Agent Mcgruder working to remove tribes to the Umpqua Reservation (inland). (letter of November 7, 1855)

1855, November, Coos and other **coastal tribes removed to two temporary reservations, Coos at Empire reservation, and others at Port Orford** (inferred from a letter of E.P. Drew November 10, 1858)

1855, November 9, Creation of the Coast Indian Reservation by Presidential Executive Order of Franklin Pierce.

100 miles of the Oregon coast from Tillamook area to just south of Florence, 1.1 million acres.

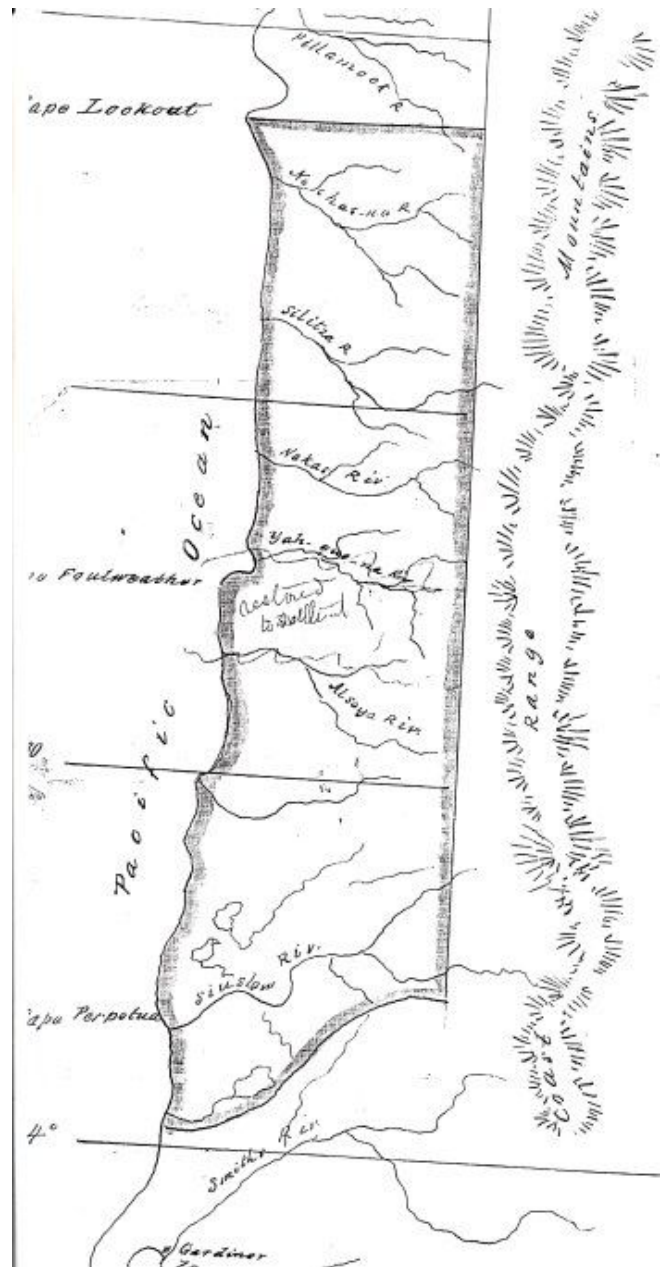
1855-1856, Winter, John Flett has a small encampment of Klickitats at his DLC, Chief McKay had refused to go to the encampments at Fort Vancouver or Milton and had been living on Sauvie Island with six men and their women. (Oregon Indians are Removed, Tacoma Ledger Sept 11, 1892)

1856, January 8, Palmer requests the Chiefs of the tribes at temporary encampments at Molalla, Spores, Santiam, Corvallis & Tualatin to meet him at his house in Dayton and they will go with him to Grand Ronde valley to inspect the valley so they would agree to removal.

Wapatoes will come in the Spring.
(Palmer to Flett, 1/8/1855 Bienenke MSS 370)

1856, January 10th – First Trail of Tears - Tribes at the Umpqua reservation (inland) begin walking north to Grand Ronde Reservation. (Report of R.B. Metcalf, 31st March 1856)

1856, February 2, Tribes from the Umpqua reservation (Inland) arrive at the Grand Ronde reservation. (Report of R.B. Metcalf, 31st March 1856)



1856, N.D., Flett is ordered to the encampments at Luckiamuke, Spores, Abiqua to tell natives to remove to Grand Ronde or not get supplies (Palmer to Flett N.D 1856 Bienenke MSS 370)

1856, February 2, Flett moves the Klickitats at his encampment to Grand Ronde. (Oregon Indians are Removed, Tacoma Ledger Sept 11, 1892)

1856, February 22 –Second Trail of Tears–

Tribes at Table Rock Reservation under Chief Sam begin removal to Grand Ronde. (Letter of 1856 (no month or day) George Ambrose, to Joel Palmer, M2, reel 14)

1856, March 25th, Tribes from Table Rock Reservation arrive in Grand Ronde Reservation, (Letter of 1856 (no month or day) George Ambrose, to Joel Palmer, M2, reel 14)

1856 April 13, Joel Palmer ordered the Coos Bay Indians to go to the Umpqua River (coastal) (Palmer letter of April 13, 1856), 1856,

1856, May 24, Palmer plans to meet some 600 friendly Indians to arrive at Dayton the next day, from Port Orford, refugees of the Rogue River War. They are en route to the Coast Reservation to be located at the Siletz River. (letter of June 23, 1856, M234)

May 27- 28- battle of Big Bend, fighting for 3-4 days and surrender of 255 Indians. (Palmer letter of 7 3 1856)

1856, June 13, begin marching to Port Orford from the Illinois River with 708 Indians for removal. (Palmer letter of 7 3 1856)
1856 June 21- 710 Indians sent by steamer to Grand Ronde (Schwartz, Palmer letter of 7 3 1856)

1856 July 2. Tecumtum surrenders at Fort Orford, marking the end of the Rogue River War (Schwartz marks the end with the removal of the tribes from the region, but this removal went on for another decade) (Schwartz).

1856 July 9, – [Third] Coastal Trail of Tears–

march of Tecumtum followers, Chetco and Pistol Rivers along the coast to Coast reservation. They arrive about August 9th. (Palmer letter of 7 3 1856)



1856, September 24, Sub-agent Drew reported, fifty-two (52) Coquille Indians arrived onto the Umpqua Reserve (coastal). (letter of 9/24/1856)

1856, The Quinault people settled onto reservation lands ***after signing the Quinault Treaty*** with the former Washington Territory

The mixture of members with ethnic ties to the modern Quinault tribe is made up of the Quinault, Hoh, Chehalis, Chinook, Cowlitz, Queets, and Quileute peoples. Linguistically, these groups belong to three language families: Chimakuan (Quileute, Hoh), Chinookan (Chinook groups), and Salishan (Chehalis, Cowlitz, Queets, and Quinault).

1857, June 30, Creation of the Grand Ronde Indian Reservation by Executive Order of James Buchanan.

It is located in the Grand Ronde valley, a western offshoot of the Willamette Valley at the edges of the Coast Range, and surrounding mountains and hills, two quadrangles of 60,000 acres.

1856-1860, continuous removals of small bands to the Coast Reservation by either U.S. Army troops or *contracted Indian catchers*.

1863, June- Closure of the Umpqua Reservation (coastal) and removal of the tribes from the Reservation to estuaries on the Coast Reservation.

The Coos go to Yachats.

1865, December 21, the reduction of the Coast Reservation by opening out the Yaquina strip for settlement.

This action happened because of Americans called for more land to be available for settlement and for access to Yaquina Bay Oysters. This opening divides the reservation into two parts, the northern area managed by the Siletz Agency, the southern area managed by the Alsea Agency. (*Executive Order of December 21, 1865*)

1871, the FWS [United States Fish and Wildlife AKA USFWS] originated as the United States Commission on Fish and Fisheries, created by the United States Congress with the purpose of studying and recommending solutions to a noted decline the the stocks of food fish.

1875, March 3, The reduction of the Coast Reservation by the termination of the Alsea reservation and the territory above the Salmon River.

The Reservation is reduced to the area of "Lincoln County" from the Coast to the Siletz Valley. The reservation is also renamed "Siletz Reservation." (**Act of March 3, 1875**)

1875, over 900,000 acres of the Siletz reservation was taken without agreement or compensation, by illegal means, against the treaties

1877, December, Alseas and other tribes at the former Alsea reservation remove to the Salmon River Encampment.

They are promised housing and food yet get neither. Coos peoples from Yachats are released to return home but all their lands are taken. They live with the Siuslaw for a few years until they are able to move back to Coos Bay.

1892, each tribal member present assigned a small parcel, the rest declared “surplus” and open to settlement by non-Indians

1906, Antiquities Act signed by President Teddy Roosevelt that, “prohibited the excavation of antiquities from public lands without a permit from the Secretary of Interior.”

It also gave the president authority to declare a specific piece of land a national monument, therefore protecting it from scavengers and proclaiming the national identity

1916, the Department of the Interior established a new entity known as the National Park Service, the nation's first agency to regulate and manage public space, including the national monuments.^[6] **“Over the past fifty years the NPS has acquired more than 26,000,000 acres (110,000 km²) of land,** including not only the great chain of parks preserved for their natural beauty and value, but an extraordinary variety of historic buildings, monuments, and sites.”^[7]

1916, Coos, Umpqua and Siuslaw struggle but persevere to gain recognition well into the 1940s and 50s. Whom had one-million, six-hundred-thousand acres originally.

1930s, Cow Creek attempted redress 5 times to no avail, One bill passed both US House and Senate but vetoed by Hoover because of Depression

1931, land claims hearing in court, ruled against the tribe; detailing village names and locations as ‘hear say’

1935, Congress formed the Historic Sites Act that established a national policy for preservation and permitted the Secretary of Interior to create programs on behalf of preservation efforts.^[8]

Historic American Buildings Survey (HABS), one of the established programs, provided jobs for unemployed architects, engineers, and surveyors during the Great Depression era. They were charged with surveying, recording, documenting, and interpreting historic properties.^[9] The Historic Sites Act also organized the national parks under the National Park Service, which created the foundation for the future development of National Register of Historic Places.^[10]

1954, Western Oregon Termination Act - disposed of the reservations, Advertised to set the Indians free.

Caused federal recognition of tribes to cease to exist. Over 60 Western Oregon Tribes were affected by the termination era. Oregon had the most tribes terminated in any region of the United States. All federal services ended in 1956 and members received \$35 for their share of the community land sales

1966, October 15, Senate Bill 3035, the National Historic Preservation Act, was signed into law on October 15, 1966, and is the most far-reaching preservation legislation ever enacted in the United States.

Several amendments have been made since. Among other things, the act requires federal agencies to evaluate the impact of all federally funded or permitted projects on historic properties (buildings, archaeological sites, etc.) through a process known as Section 106 Review.

The National Historic Preservation Act (NHPA; Public Law 89-665; 54 U.S.C. 300101 et seq.) is legislation intended to preserve historical and archaeological sites in the United States of America. The act created the National Register of Historic Places, the list of National Historic Landmarks, and the State Historic Preservation Offices.

1972, Ronald Reagan signs Grand Ronde tribes restoration act

1974, The Archaeological and Historic Preservation Act of 1974, commonly known as the Moss-Bennett Act, helped to fuel **the creation of CRM**, while creating “*growth in archaeological jobs in the federal government, academia, and private sector.*” ^[4]

The exploitation of cultural resources can be controversial, particularly where the finite cultural heritage resources of developing countries are exported to satisfy the demand for antiquities market in the developed world. The exploitation of the potential intellectual property of traditional remedies in identifying candidates for new drugs has also been controversial. On the other hand, traditional crafts can be **important elements of income from tourism**, the performance of traditional dances, and music that is popular with tourists and traditional **designs can be exploited in the fashion industry**. Popular culture can also be an important economic asset.

1977, November 17th, The Confederated Tribe of Siletz Indians became the first tribe to regain recognition, remove to and confederate under stipulations on 8 treaties with the government on the Siletz reservation

1978 - The Indian Child Welfare Act of 1978

https://docs.google.com/document/d/1PQfmA77WByNm99VcEhkn_0WgQGw3UgliX4pe_Y5E0Ew/edit?usp=sharing

ICWA was enacted in 1978 because of the disproportionately high rate of forced removal of Indian children from their traditional homes and essentially from

American Indian cultures as a whole. **Before enactment, as many as 25 to 35 percent of all Indian children were being forcibly removed, mostly from intact American Indian families, and placed in non-Indian homes, with a deliberate absence of American Indian cultures.** ^[3]

In some cases, the [Bureau of Indian Affairs](#) (BIA) paid the states to remove Indian children and to place them with non-Indian families and religious groups. ^[2] Testimony in the [House Committee for Interior and Insular Affairs](#) showed that in some cases, the per capita rate of Indian children in foster care was nearly 16 times higher than the rate for non-Indians. ^[5] If Indian children had continued to be removed from Indian homes at this rate, tribal survival would be threatened. It also damaged the

emotional lives of many children, as adults have been through the process testified. Congress recognized this and stated that the interests of tribal stability were as important as the best interests of the child. ^[2] One of the factors in this judgment was that, because of the differences in culture, what was in the best interest of a non-Indian child was not necessarily what was in the best interest of an Indian child, especially as they have traditionally larger extended families and tribal relationships in their culture. ^[2]

As Louis La Rose ([Winnebago Tribe of Nebraska](#)) testified:

I think the cruelest trick that the white man has ever done to Indian children is to take them into adoption court, erase all of their records and send them off to some nebulous family ... residing in a white community and he goes back to the reservation and he has absolutely no idea who his relatives are, and they effectively make him a non-person and I think ... they destroy him. ^[2]

Congress recognized that four primary factors contributed to the high rates of Indian child removal. These were 1) “a lack of culturally competent State child-welfare standards for assessing the fitness of Indian families; 2) systematic

due-process violations against both Indian children and their parents during child-custody procedures; 3) economic incentives favoring removal of Indian children from their families and communities; 4) and social conditions in Indian country."¹⁴⁴

Various other groups have also had stakes in these decisions. [The Church of Jesus Christ of Latter-day Saints](#) (LDS Church) had an [Indian Placement Program](#) that removed Indian children from their tribes and into church members homes. By the 1970s, approximately 5,000 Indian children were living in Mormon homes.¹⁴⁵ The lack of knowledge about American Indian culture by most social workers also contributed to the high removal rates. Most social workers are

conditioned by the "[best interest of the child](#)" as outlined by *Beyond the Best Interests of the Child* (Second Edition), which advocates bonding with at least one adult as a parent figure.¹⁴⁶ This did not take into consideration the tribal culture of the extended tribal family, in which children could have close relationships with extended family. Common American Indian practices of having a child cared for by an extended relative was viewed as abandonment by allegedly well-intentioned but arguably paternalistic social workers. But tribal members considered this normal behavior **and a desirable way to ensure the child was cared for by family.**¹⁴⁷

1980, the enactment of the Siletz reservation act, regained 3,600 acres of former 1.1 million reservation

1980, Cow Creeks Litigated in US Court of Claims, and negotiated a settlement.

The Cow Creeks invested their entire judgment in an endowment fund, from which they draw on an annual basis only interest earned; These earnings are for economic development, education, housing

1982, December 9th, legislation passed both houses of Congress that re-established recognition.

Finally; A sovereign tribal government as provided by the Northwest Ordinance and the US Constitution.

1983, November 22nd, 2.5 acres (of original 69,000-acre reservation) tribal cemetery (the last land - is where they re-communed to re-establish)

1988, Reagan signed grand Ronde reservation act restoring almost 10,000 acres of the original reservation back to the tribe

1989, the Coquille tribe gained recognition

1995, Siletz Chinook Winds Casino Resort, Enabled the tribe to become more self-sufficient and provide more needed services

1996, July 28, Kennewick Man is the name generally given to the skeletal remains of a prehistoric Paleoamerican man found on a bank of the Columbia River in Kennewick, Washington, United States, on July 28, 1996

2013, however, techniques had improved and the Ancient DNA was analyzed. In June 2015 the team announced their conclusions, that Kennewick Man had most in common with Native Americans among living peoples, including those in the Columbia River region where he was found.

The discovery of the remains led to considerable controversy for more than a decade. The Umatilla people and other tribes have wanted the remains returned to them for reburial under the federal Native American Graves Protection and Repatriation Act (NAGPRA). The law was designed to remedy long-standing wrongs done to tribes and to facilitate the return of human remains and cultural objects unlawfully obtained or taken from them. In this case, the archaeologists who discovered the bones, James Chatters and Douglas Owsley, the latter with the Smithsonian Institution, both asserted that the bones were only distantly related to today's Native Americans. They also said the remains had features that more closely resembled Polynesian or Southeast Asian peoples, a finding that would exempt the bones from NAGPRA.

Kennewick Man became the subject of a controversial nine-year court case between the United States Army Corps of Engineers (USACE), scientists, and Native American tribes who claimed ownership of the remains. Under NAGPRA, the tribes would maintain the right to rebury the remains of Kennewick Man and to refuse to allow the scientific study of the man they referred to as "The Ancient One". The US Army Corps of Engineers, which oversaw the land where the remains were found, initially agreed to comply with the requests of the tribes. Before the transfer could be made, Owsley, along with seven other anthropologists, including Smithsonian colleague Dennis Stanford, filed a lawsuit asserting the scientific right to study the skeleton.^[4]

2002, the Confluence Project is incorporated as a nonprofit 501(C)(3) based in Vancouver, Washington. In addition to the public art, the organization manages two programs: Gifts from Our Ancestors brings Native artists and storytellers into schools. Confluence Friends is a program to organize volunteers at each site for maintenance and public event

The Confluence Project is a series of outdoor installations and interpretive artworks located in public parks along the Columbia River and its tributaries in the U.S. states of Washington and Oregon. Each art installation explores the confluence of history, culture, and ecology of the Columbia River system. The project draws on the region's history, including Native American traditional stories and entries from the Lewis and Clark Expedition journals, to "evoke a landscape and a way of life submerged in time and memory."^[1] The project reaches from the mouth of the Columbia River to Hells Canyon.^[2]

Artist and architect Maya Lin has designed installations that follow the path of Lewis and Clark through the Columbia River Basin. Lin is collaborating with landscape architects to restore natural environments, and each artwork will draw text from Lewis and Clark's journals or traditions grounded in Native American cultures. Confluence sites are meant to be places reclaimed and reimagined. The purpose is to transform our understanding we have been so that we can build lasting stewardship into the future.

2002, Quinault Indian Nation enthusiastically hosted the Canoe Journey

An estimated 5,000 people from the United States and Canada came to Taholah that year to celebrate the canoes, the ocean, the salmon people.

2004, Three Rivers Casino Resort Opens - Coos, Lower Umpqua and Siuslaw Indians

2004, February, the United States Court of Appeals for the Ninth Circuit ruled that a direct cultural link between any of the Native American tribes and Kennewick Man could not be proved because of the age of the remains. Its ruling allowed the scientific study of the remains to continue while the USACE retained custody of the remains.^{[5][6]}

2005, July, a team of scientists from around the United States convened in Seattle to study the remains in detail. Their research results were published in 2014 in Kennewick Man: The Scientific Investigation of an Ancient American Skeleton edited by Douglas Owsley and Richard Jantz.^{[7][8]}

2008, August 23, Six Canoes left the shore in Tokeland, Washington, to start the roughly six-mile paddle across Willapa Bay to Bay Center, Washington.

The canoes carried citizens from the Chinook Indian Nation, the Shoalwater Bay Tribe, and the Confederated Tribes of Grand Ronde. As the canoes and the citizens they carried reached Bay Center, they were greeted by tribal members standing on the shoreline and drumming and singing songs of welcome.

The naming ceremony for the Shoalwater Bay Tribes first canoe in generations.

The paddle from Tokeland to Bay Center directly revitalized a water bridge that had previously connected Chinook and Shoalwater communities and families for millennia.

2013, The international team of scientists had communicated that

[scientists at the University of Copenhagen in Denmark determined through DNA from 8,500-year-old bones that **Kennewick Man is, in fact, related to modern Native Americans, including the Confederated Tribes of the Colville Reservation from the region in which his bones were found**] finding to *the Army Corps of Engineers in 2013*.^[9]

2015, June, it was made public that scientists at the University of Copenhagen in Denmark determined through DNA from 8,500-year-old bones that Kennewick Man is, in fact, related to modern Native Americans, including the Confederated Tribes of the Colville Reservation from the region in which his bones were found.^[9]

The international team of scientists had communicated that finding to the Army Corps of Engineers in 2013.^[9]

2016, September, the US House and Senate passed legislation to return the ancient bones to a coalition of Columbia Basin tribes for reburial according to their traditions.

The coalition includes the Confederated Tribes of the Colville Reservation, the Confederated Tribes, and Bands of the Yakama Nation, the Nez Perce Tribe, the Confederated Tribes of the Umatilla Reservation, and the Wanapum Band of Priest Rapids.^[12]

2017, February 18, The [Kennewick Man] remains were buried with 200 members of five Columbia Basin tribes in attendance, at an undisclosed location in the area.^[13]

Conclusion

"There is much more to be included. The result as we can see is the sale or taking of the tribal lands and their disenfranchisement from their resources. The final phase of this was the termination of the tribes in 1954-1956."

Dr. David G Lewis, Anthropologist, Salem, Oregon

<https://ndnhistoryresearch.com/2019/02/24/timeline-of-treaties-and-removals-in-western-oregon/>

Chinook Resilience

"The performance of protocols - was required behavior done to ensure that the responsibilities of relationships between actors, both human and nonhuman, were fulfilled. For the

Chinook, humans did not create protocols for the purposes of political theater, but rather they exist independently, and humans are responsible for recognizing and following them. The performance of protocols in gatherings - is simply a required responsibility and the most fundamental aspect of heritage. It is this form of enacted and lived heritage - centered on the responsibility of the performance of protocols - that produces cultural resilience and that connects the Chinook Indian Nations past to its present, and to its continued survival in the future." pg. 181, Jon D Daehnke, Chinook Resilience

Wilkinson, Blood Struggle

"Can the Indian Voice Endure?"

For more than 500 years, yet the tribes are now the strongest they have been in a century and a half. I Believe that the tribal people will be planting their corn seeds in the red southwestern soil; taking the big chinook from the Northwest's rivers; testing wild rice from the stalks in the shallow lakes of the upper midwest; singing the old songs and dancing the old dances; providing for the economic, social and spiritual well-being of their members and gently urging a deeper land ethic upon all the people - I believe they will be doing those things across the enduring landscape of Indian country forever. " pg 383, Wilkinson, Blood Struggle

Standing Strong

"What makes the Whites think our people are no better than dogs...? How can the Whites believe in a just God and try and drive the Indians off their land...? There are but few of us and we do not want to go to another country to die."

"Not only is this our homeland, but it is where our people live. There isn't any group that is more committed to the economic prosperity of Oregon than Oregon's tribes. There isn't any group that's more committed to the environment of Oregon, than Oregon's Tribes." - Bob Garcia, Tribal Chairperson

"all up and down the coast... those are visited quite regular, even today people can go back and gather off the same big rocks out in the ocean that our ancestors gathered at so many years ago. They try to put signs along the road, that, "Indians used to gather here." but Indians still gather here," but Indians still gather here, we're here and we're not going anywhere, we're here to stay." - Frank Simmons, Siletz Tribal Elder

"Apart of the Land, apart of the fabric, a part of the past and a part of the future"

"The creator created a supermarket for our people to live, everything was here, everything was in place, the seasons come and went, the rains, the sunshine, the warm the cold, provided, the thunder and the lightning provided, to take of what is provided for you. It will take care of you" - Frank Simmons, Siletz Tribal Elder

Our Story, Our history of Survival, and a Vision for our future.

"An intricate fabric that contains many common threads, a fabric of history, spirit, survival, determination, cooperation, and vision. "

A source of food, fish, freshwater mussel beds, mink, huckleberry (Rogue Umpqua divide) deer and elk, salmon and steelhead, placed basket traps and small dams to capture salmon... [and much much more]

"Cow Creek Likes to Say, "We're really not in the business of doing anything except building people, and, that commitment is to our outer community as well, as our tribal. " - Sue Shaffer, Cow Creek Tribal Chairperson, 23:06

'Pottlatch' - giving back to the community - Spirit Mountain Community Fund origin (distributes 6% profits to worthy charitable organizations, given over 45 million dollars to date - one of largest donors in Oregon)

"Our destiny is in our hands, we no longer want to be in the position where someone else has the key to whether we survive or not, that's in the past." - Cheryle Kennedy, Tribal Chairperson

" I Believe if we keep our hearts clear and if we learn to accept one another, we're gonna be ok" - Cheryle 32:50